

Religious Intelligence.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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NEW ZEALAND.

New Zealand is composed of two large islands, lying east of New Holland. The northern island is about 600 miles in length, with an average breadth of 150; and the southern nearly as large. They are separated from each other by a strait 12 or 15 miles broad. The inhabitants are a fine race of men, but unhappily their great employment and glory is war, and the evidence is conclusive that they are cannibals. The Church Missionary Society have two missionary stations in the northern part of New Zealand. These are both situated in the vicinity of the Bay of Islands, which is about a degree south of *Cape Van Dieman*, and *North Cape*, and is on the eastern part of this northern island. One of the stations is at Rangheehoo, a native town on the north side of the Bay of Islands; the other is near Kiddeekiddee "a native or fortified place, on a river which falls into the Bay of Islands on the west side." The missionary settlement at the latter place is called *Gloucester*. The Wesleyan Missionary Society have also determined to establish a mission in New Zealand; their missionaries have already proceeded thither. The wars in which the natives are engaged are a great obstacle to missionary effort.

The Rev. Samuel Marsden a missionary of the Church Missionary Society, in New Holland, has made great exertions for the diffusion of christianity among the New Zealanders. At Paramatta, a town on the Eastern Coast of New Holland, at the head of Port Jackson Harbour, and 25 miles south of Sidney, he has established a school for the instruction of the natives of the country. At this place there were in 1820, twenty-five New Zealanders, receiving instruction. This gentleman has also made three visits to New Zealand, and travelled extensively in the Islands where he is much respected. From an account of his last visit, which occupied the period of nine months, we make some extracts, which will show the nature of the country, and the manners of the inhabitants, as well as the great exertions made by this devoted servant of the Redeemer.

On the 13th of February, 1820, he sailed from Port Jackson, in the *Dromedary*, Captain Skinner, proceeding to New Zealand, on account of Government, for spars; and reached the Bay of Islands on the 27th.

Mr. Marsden determined on a tour into the interior; and accordingly left the *Dromedary* on the 1st of May, on a visit to the south-westward, accompanied by some Gentlemen from the *Dromedary*.

Near Kiddeekiddee, they fell in with a powerful Chief, named Wyeterrow, who was much rejoiced to see Mr. Marsden. From Kiddeekiddee they set forward to visit the districts of Wyemattee, Pookanuee, and Tiami. They spent thus about ten days, and found the country rich and fertile. Kittera, a Chief of Tiami, had been at Port Jackson, and was greatly improving his land.

The *Coromandel*, Captain Downie, having arrived in the Bay with the same view as the *Dromedary*, and proceeding for her cargo to the River Thames, Mr. Marsden embarked in her on the 7th of June, accompanied by Temmarangha, who had lived with him at Parramatta, and in whom he had great confidence. Tooï was also of the party. In the evening of the 12th, after a stormy passage, the ship anchored under Cape Colville. Having spent a week in forwarding the object of the voyage among the Natives, Mr. Marsden passed three weeks, while the *Coromandel* was collecting spars, in visiting the bays and creeks on the eastern side of the river.

Of this journey, Mr. Marsden says—

"I had now been twenty days from the *Coromandel*, during which time I had slept in my clothes, generally in the open air, or in a boat or canoe. A great part of the time, the weather had been very wet and stormy. I had crossed many swamps, creeks, and rivers, from Mercury Bay on the eastern side to Kiperro on the western; yet, through the kind Providence of God, I met with no accident or unpleasant circumstances; but, on the contrary, had been highly gratified, and returned to the *Coromandel* in perfect health.

"I hope my visit to the different Tribes will be attended with future good. In every place, I endeavoured to explain to the Natives that there is but One True and Living God, who made all things; and that our God, therefore, is their God—that the tabooing of their houses, themselves, their servants, their food, their fires, and all other things, could neither heal their wounds, preserve them from danger, restore them to health, nor save them from death; but that our God, though they knew Him not, could do all these things for them. They all wished for Europeans to reside with them.

"My constant companion, Temmarangha, recommended the Chiefs every where

to leave off fighting; and reminded them how often their Wives and Children were crying for hunger, when their crops of sweet and common potatoes were destroyed by their mutual contests, and many of their Children left fatherless and their Wives widows. They said that they were all aware of the miseries of war; but that there were some Chiefs that would never give over fighting, and that their fathers and forefathers were always fighting men.

"I have no doubt but that these subjects will furnish them with useful matter for reflection and conversation, and will tend to enlighten and enlarge their minds."

On the 12th of August Mr. Marsden left the ship with a view of returning to the Bay of Islands. Crossing the Thames, which was there about 15 miles wide, to the western side, he reached Mogoeah that evening, distant from the Coromandel between 40 and 50 miles. The weather preventing his return to the Bay of Islands by water, he determined to walk thither. As he could not proceed by the eastern side of New Zealand on account of the rocks and rivers, he set forward again to Kiperro on the western coast, with the intention of striking off from thence into the interior, in order to head the main rivers and bays. Temmarangha still accompanied him, though he was now going into districts with which he had been at war. On this second visit to Kiperro, Mr. Marsden met with various Chiefs, by all of whom he was kindly received, With Moodeepanga in particular, one of the greatest warriors in New Zealand and an opponent of Shunghee, and with several others, he had much interesting discussion. Here he continued till the 21st, when he embarked on the Kiperro and descended to the harbour at its mouth.

Arriving at the Bay on the 4th of September, nearly three months had elapsed since he left it in the Coromandel on the 7th of June. On a review of these journeyings, Mr. Marsden writes, while resting on the 3d in his walk from the ocean across the neck of land to the district of Parroa in the Bay—

"I now felt myself happy in having got within one short day's journey of the Bay of Islands, after an absence of three months; and particularly in having got clear of the sea, where we had experienced such a succession of stormy weather. I was also thankful that I had not met with any accident in my journey, either by land or water; nor had I received any material injury from cold and wet, and want of proper rest, though I had lam down in my clothes

in boisterous weather, wherever the night overtook me. A kind and watchful Providence had attended my going out and my coming in; and had given me favour with the Heathen, among whom I had sojourned."

Some Whalers lying off the shore, Mr. Marsden says—

"I got into a canoe to go on board the Catherine, and fell in with Captain Graham in his whale-boat, and went on board with him; where I once more entered into civil life, and felt it much sweeter than at any former period. The food, the conversation, the rest, were all sweet. I put a much higher value on the blessings which I had always enjoyed in civil and religious society, than I had ever done before; for I was able now, from experience, to form a true judgment of savage life."

The Prince Regent, a Government Schooner, arriving in the Bay from Port Jackson, Mr. Marsden embarked in her, on the 17th of September, to return to New-South Wales. The Schooner was so deeply laden with spars, and encountered such bad weather off the North Cape, that the Captain returned to the Bay in order to lighten her. Mr. Marsden had, however, suffered so much from wet, sickness, and want of rest, that he determined to wait for the return of the Dromedary to Port Jackson; but, finding that she would not sail for six weeks, he resolved to occupy the interval in re-visiting the different tribes of the eastern and western coast. Having renewed his intercourse here with his old friends, he ascended the river, and travelled across the country to Whangaroa, where he embarked on the 25th, on board the Dromedary. On this occasion, he writes—

"I had been absent from the ship five weeks and one day; during which period I travelled, by land and water, about 600 miles by estimation, and in some of the worst roads that can be conceived. This must naturally be expected, as the country is, in this respect, in an aboriginal state; no swamps drained—no bridges over rivers or creeks—no rubbish cleared from the paths. A New Zealander makes no difficulty in crossing the deep marshes, swamps, or rivers: through the one he wades, and through the other he swims at his ease."

Of the Chief Wyeterrow, Mr. Marsden says—

"He is a near relative to Temmarangha, and a powerful Chief. Two of his Sons had been with me at Parramatta: one died there: the other returned with

me in the Dromedary, and is now very ill, and not likely to recover.

Wyeterrow was very much rejoiced to see me. He requested that I would allow him to return with me to Port Jackson, for his Son's bones, that he might deposit them in their Family Sepulchre. He was uncommonly fond of this Boy: he was the Son of his Head-Wife, and he considered him his heir. He wept much when he thought of him, and told me that he was sprung from one of the first families in New Zealand. He had a fine Boy sitting beside him, a younger Son: I pointed to him and endeavouring to console his mind by observing that this Son would be his heir. He remarked that the Mother of this Boy was not of that noble family which the Mother of the deceased Boy was; and, on that account, he regretted his death. I felt much for his affliction, for he wept sore.

"The Son who was sick, was a young man about seventeen years old. I saw that he was too far gone to entertain any hopes of his recovery. When I conversed with him, he said, "My eyes will soon be dark in death. I can live no longer in New Zealand: it is a bad country: I do not like it: the Chiefs are always fighting and distressing one another. It is a country, also, where there is no Tea, Sugar, Rice, or Bread, I cannot eat Fern root; I shall soon sleep in the ground." I never heard any person speak with more feeling than this Young Man: he mourned over the degraded state of his country, and appeared to have little wish to live any longer.

"I seldom visited Wyeterrow, or he me, but the death of his Boy was the subject of his conversation; and, at all times, he expressed a wish to have his bones conveyed to New Zealand: and, as he himself was now indisposed, he wished that, if he could not go himself for them, I would allow his Wife to go. I promised that, when I returned, he should have them sent, if no person went for them. Every where the New Zealanders are very particular about the bones of their departed friends.

(To be continued.)

CHOCTAW MISSION.

MAYHEW.

From the Missionary Herald.

Extracts from the Journal of the Mission.

(Continued from page 383.)

The journal, under date of April 6th, notices the interview of Mr. Kingsbury with Major Pitchlyn, United States interpreter for the nation, at which time the latter made a donation of \$1,000 to the mission.

Maj. Pitchlyn was confined to his house by severe sickness. The donation was the delivering up of a note for the above sum, which he held against the mission, and which, for some time, he had intended to give up. After expressing his gratitude that Mr. Kingsbury had come to him, and thus afforded him the opportunity of executing his intention, and after placing the note in the hands of Mr. Kingsbury, he remarked;—that the Lord had intrusted him with so much property, that, after he had conferred this benefit on the school, there would be enough left for him; that, if all rich men would give only two hundred dollars each, there would be no want of funds; that, notwithstanding his having grown up in the Indian country, among traders and pack-horsemen, and in the midst of swearing, drinking, card-playing and horse-racing, he was thankful to God for preserving him, in a good measure, from those practices; that, however, he did not consider himself a pious man, but rejoiced that missionaries had come to teach his children good things; and that if it pleased the Lord to raise him from his sickness, he would come and interpret for the mission, as faithfully as though he were hired for that purpose.

Interview with several Choctaws.

April 20, 1822. After waiting in vain the greater part of the day for the arrival of the head chief, and the principal men* of the district, we held a talk, towards evening, with the Choctaws present. We thought it desirable to have this interview with the leading men, in order that they might have a proper understanding, with respect to our object in teaching their children, and the regulations which were thought necessary for the school. We took this opportunity to show these people the reason of their being so far below their white brethren, in point of civilization; and also the necessity of their changing their mode of living in order to keep their land and procure subsistence. Much was also said respecting the fatal effects of whiskey, when used to excess, which is almost universally the case with this people. The importance of their giving up their children entirely to the directions of the missionaries, was also urged upon them. In the course of these remarks, mention was frequently made of an overruling Providence, and of what God requires of red as well as white men.

* The missionaries have since heard, that the chiefs did not get the word sent them, as to the time of the meeting.

But as it was too late to say as much as was desirable upon this subject, they were invited to continue with us over the Sabbath, and be farther instructed to-morrow. They appeared much pleased, and, according to their custom, expressed their assent by an emphatic *omah* at the end of every sentence.

At the close of these remarks, the Choctaws said they wished a little time for deliberation, and then they would return the talk. Accordingly in the evening we assembled again, when one of the principal men present arose and replied to the remarks, which had been made in their order; and spoke for some time in a very expressive manner. He regretted that the chiefs were not present on so interesting an occasion, as he thought they must have been gratified to hear our talk, and must have been satisfied with our regulations. He said he would, however, speak a few words in behalf of those present, expressive of their high satisfaction with what had been said to them. He said they had hitherto been under the impression, that the missionaries were paid for their services by the good people of the north, and were surprised to learn, that they neither expected, nor received any thing, except their necessary food and clothing. He said the Choctaws were ignorant, very ignorant,—that a dark cloud had overshadowed them from generation to generation,—and that they were ignorant of the path of life, and must utterly perish in their ignorance, unless their fathers, the white people, had sent them missionaries to instruct them. He hoped their children would be taught good things, and lead different lives. He acknowledged the destructive influence which whiskey has had upon most of the adult Choctaws; but feared that but few of them would reform, so difficult was it to break off old and confirmed habits. He thought, however, the missionaries might do the old Choctaws good, by endeavouring to instruct them; and although they might not at first give heed to our instructions, yet he hoped we should not be discouraged, but persevere in our efforts to do them good.

25. Finished the opening of the boxes of clothing, which have been sent us. With grateful emotions we received these good things from the hands of our Christian friends, who have remembered us with more affection than we deserved; and who have administered to our necessities more abundantly than our thoughts had devised. Our obligations to God, who supplies our wants, and permits us to labour in his vine-

yard, are continually increasing, and may our devotedness increase in proportion to our growing obligation.

Opening of the School.

30. Six native children have been brought to receive instruction in our school. Including the children of the family, and the two Choctaw lads that have been some time with us, we have now twelve children under our care. With this little number of precious immortals, Mr. Hooper and Mrs. Wisner commenced their schools to-day. We were truly rejoiced to begin this labour of love, for which the friends of Zion have contributed so liberally, and for which we have so long laboured and prayed. May the Lord enable us to instruct these dear children in the ways of true wisdom, that they may be blessings to their country. We have made provision to receive fifty children into the school for the summer. This number we hope soon to see complete.

May 1. Eleven more children were brought to the school. Their parents and friends, who accompanied them, manifested a deep concern for their education. An old woman with hoary locks, came 40 miles on foot to see the place, where her grandchildren were to be educated.

2. Most of the children who came yesterday, were dressed after the Choctaw manner, with blankets and leggins, and handkerchiefs upon their heads. Before they went into school this morning, their native dress was exchanged for clean and comfortable apparel, which had been forwarded to this mission, from different parts of our land, by the friends of the Redeemer. Could the kind benefactors of these children have witnessed the pleasing emotions, with which their benefactions were received, and the change made in the appearance of the children by their new dress, these distant friends would have rejoiced with us, and prayed more fervently that these precious little immortals may be clothed *in robes washed, and made white, in the blood of the Lamb.*

To the parents and friends of the children present, the course of instruction, discipline and labour to be pursued in the school, were pointed out, in reply they stated, that they were ignorant and knew nothing; and therefore it ill became them to tell how their children should be instructed. But they had confidence in us, that we were their friends,—for they had seen to-day what they had never before witnessed;—that they had brought their children to us; we had taken them by the hand,

clothed them and offered to teach them gratuitously: they therefore gave them up entirely to our direction.

A letter received from Mr. Williams has filled our hearts with joy and thanksgiving. He expresses the hope that a work of grace has begun at his station. Last Sabbath was a very solemn and interesting season. The word was made quick and powerful; and several have been constrained to ask with deep solicitude, "What must we do?" In the evening the family met for prayer for the continuance and spread of this blessed work. May the Lord carry it on with almighty power.

30. Mr. Kingsbury arrived from Brainerd. We were glad to see this dear brother after a long absence.

[On the 3d of June, by vote of the mission, and in compliance with the requests of certain Societies and individuals, the following names were conferred severally on as many members of the school, viz. *Isabella Porter, Ann Maria Tappan, Charles Long Tappan, Timothy Dickinson, Charles William Milton, Jacob Ide, Gardiner Green, and William Jenks.*]

June 10. Mr. Kingsbury set out this morning for Elliot and Mr. Williams' station, on important business relative to the mission.

Opinion of a Choctaw woman with respect to Education.

14. A Choctaw woman came to-day with her little son whom she wished to have admitted into the school. Mr. Hooper, before receiving the boy, stated the course he should pursue,—that he had certain rules, which must be observed; that in case of disobedience, he should punish the offender; and that her son would be required to work, when out of school. To this she replied, that she had brought her son a great distance to be educated; that she gave him up to the direction of the teacher; and that she wished him to be kept in subjection, and punished when he deserved it:—"for," said she, "if he remains at home, and is not governed, when he is old, perhaps he will get drunk and whip his mother."—The observations which this woman had made, had suggested to her something like that great principle in the moral government of God.—"Train up a child in the way he should go, and when he is old he will not depart from it."

26. A Choctaw woman, living about a mile from us, came this morning and took away from the school her daughter, a very interesting girl, about 16 years of age.

The girl had become very much attached to the school, and in vain with tears did she entreat her mother to let her remain.

Maj. Pitchlyn and Capt. Folsom's address to the School.

In the afternoon Maj. Pitchlyn and Capt. Folsom visited the school and occupied nearly two hours in addressing the scholars. The following is the substance of their address:—"They told the scholars; that various societies at the north had gratuitously sent them the garments, with which they were clothed; and that most of the good things, which they enjoyed, came to them through the free bounty of those good people who never saw them.

They reminded the children of their great obligations to the beloved missionaries, who, for their good, had done and were doing so much; and the vast importance, as it respected themselves, of cheerfully and obediently submitting to all the rules of the school. They should strive to the utmost to acquire the manners, the knowledge, and the language of the missionaries.

30. Some Choctaws being present in the afternoon, we gave them an account of the creation of the world, the fall of man, and the way of salvation through a Redeemer. Maj. Pitchlyn interpreted."

July 1. An Indian, named Barney, visited the school. He addressed the scholars in a very animated manner. While telling them of the great advantages they enjoyed he often raised his hands and his eyes to heaven, and said,—it must be in consequence of the movings of the great *Nah-nish-ta-ho-lo* on the hearts of the missionaries, that they are induced to do so much for those, from whom they exact no pay. "Your teacher," said he, "is better for you, and does more for you than your fathers and mothers. Here you are instructed in right things. When you grow up, you will know how to treat your aged parents."

Council of the Choctaws held at Mayhew.

29. This was the day appointed for the chief, the captains, and warriors to assemble here, in order to see the school and hear our talk respecting it. Only a part of them have arrived. They are generally two or three days in collecting, when there is to be a council.

30. This evening Mush-oo-la-tub-bee arrived with 15 or 20 captains and warriors from his part of the district. He had been detained a day waiting for some of his people. The chief brought two of his

sons and a nephew to place them in the school. Another aged Indian, who had been here two or three days, and who had previously intimated that he had brought two children to the school, came and formally gave them up to our care and instruction. One was a grandson; the other was his own daughter. When he gave up his grandson, he said he was a beloved child. He had thought much of him, and wept over him, as other old men did. "But now," says he, "I give him to you. I wish you to take him by the arm and heart, and hold him fast. I shall hereafter only hold him by the end of his fingers." All this he enforced by very significant gestures. He added, that he should come occasionally to see his children, but not to be troublesome and live upon us.

The Choctaws examine the School, &c.

31. About 9 o'clock in the morning, the chief, and his people assembled and took a view of the various buildings which have been erected for the accommodation of the school; the apparatus for cooking; the accommodations in the dining-room; the well; the plantation; the stock; the horse-mill, which is not yet completed; and the blacksmith's shop, where they saw one Choctaw and one half-breed lad, beating hot iron. At the joiner's shop they saw two half-breed boys at work with their planes. One of these boys also gave a specimen of his skill at the turning-lathe. They expressed great satisfaction at what they saw.

About 10 o'clock they visited the school. Both the male and female scholars were assembled in the new building erected for the boys' school, and which is not yet completed. The scholars were arranged at one end of the house, and Mush-oo-la-tub-bee and his warriors at the other, where they could see and hear all the performances of the children. About fifty Indians were present on the occasion. The number of scholars, exclusive of two received last night, was 45,—37 boys, and 8 girls. The exercises commenced by reading a short portion of Scripture. Mr. Hooper then repeated and sung a short hymn, after which a prayer was offered, the nature and object of which were explained to them.

The boys were divided into nine classes. Considering that the school had been in operation only three months; that some of the scholars had been here only a few weeks; and that many of them when they came were entirely ignorant of our language;—their progress was very pleasing.

They read and spelt in various places in the spelling book; and several of them in the hardest parts with promptness and accuracy. A class, most of whom had attended school at Elliot, read a portion of the Bible with much propriety, and answered questions relative to what they had been reading. One half-breed lad 18 or 20 years of age, who had been in school only 14 days, and who did not know a letter when he came, read and spelt with facility in words of two syllables. In addition to reading and spelling, some of the more advanced scholars were examined in punctuation, and the sounds of the vowels. The girls also read and spelt in two classes. Some of these read well in the Bible. Those unacquainted with English were exercised in speaking it. Objects were pointed out to them by the teacher, and all as one would give its name in English. Choctaw words were also required to be translated into English. After these exercises, the chief addressed the scholars, expressing his great satisfaction at what had been witnessed. "When I was young," says he, "such a thing was not known here. I have heard of it, but never expected to see it. I rejoice that I have lived to see it. You must be obedient to your teachers, and learn all you can. I hope I shall yet live to see my council filled with the boys who are now in school, and that you will know much more than we know, and do much better than we do." After the address of the chief, Mr. Hooper repeated a short hymn, which the boys rehearsed after him in one voice; they then repeated and sung it line by line, as in the morning, and the exercises closed.

Mr. Kingsbury's Address to the Council.

At 3 o'clock, P. M. the council assembled again in the same place, and Mr. Kingsbury addressed them in a talk which occupied an hour and a half.

In this talk it was stated, that this school had been established at the request of their council, and that it had cost a great deal of money. The Choctaws had contributed \$4,000 towards it from their annuity. Their father, the President, had paid \$1,275 and the society of good people had given more than \$3,000. They were particularly reminded that their white brothers had been at the greater part of the expense of the school; and that they did not owe this to the Choctaws, but had given it of their own good will for the education of their children. The missionaries, also, gave their time, and labour, and instruction, without pay.

They were next told why the President, why the good people of the United States, why the missionaries were doing so much for them. It was to save them from ruin. What had befallen the numerous nations, which once inhabited the United States, was stated to them; and they were told that the Choctaws would share the same fate, if something was not done. When the white people first came to this country, they were few; and the red people were many. Now the white people filled the land; and the red people had become few.

It was then explained to them why the white people prospered and became numerous; and the red people became few and feeble. It was because the white people brought the good book with them, and listened to the instruction of the great Spirit, and taught their children to read the good book. This book taught the white people many good things,—it taught them to be industrious; to be sober; to educate their children; to obey the great Spirit. The red people never had this good book; never have been taught the good way; have not educated their children. This is the reason why they have become few, and feeble, and poor.

One prominent object of the talk, was to impress on the minds of the natives the great obligations they were under to the white people for the schools which had been established among them; and that they must expect them to be managed in all respects, not according to their own views, but according to the views of the President, and the good people who established them. A frank, upright and independent course, is the only one that will be successful with the Indians.

At first, the talk did not appear to be relished quite as well by the chief, and some of the warriors, as one of a more flattering character would have been. But after a little conversation among themselves, they approved of it all.

Deliberations respecting Whiskey.

The council then took up the subject of whiskey. Several speeches were made by the chief and others, in all of which they agreed in condemning it as a very bad thing. It was proposed by some of the captains to adopt strong measures in this district to prevent the Indians from purchasing it, and bringing it into the nation, and selling it to each other. But as one of the principal captains was absent, they deferred settling the regulation, till they could have a full council. Two captains, however, declared their intention forthwith to

dash every keg of whiskey that should be brought among their warriors. Captain Folsom says he will answer for them that they will be as good as their word. Four years ago, both of these men were notorious drunkards. It is evident that the mission has already been a great benefit to the Choctaws.

August 1. The Indians are preparing to leave us. Most of them will go to a council to be holden about 30 miles from Mayhew, with the Chickasaws, for the purpose of settling the boundary line between the two nations.

Conversation with the principal Chief.

Had a conversation with Mush-oo-la-tub-bee respecting the great evils resulting to his people from whiskey; the sin and disgrace of drunkenness in chiefs and rulers; and the great importance of industry and education. After listening some time with attention, he broke out in an animated strain:—"I can never talk with a good man, without feeling displeased. The first thing I hear, is about the drunkenness and laziness of the Choctaws. I wish we were travellers; then we would see whether we were worse than every body else. However, I am determined it shall be so no longer. We will have a great talk, and stop the whiskey. I am tired with hearing my people branded every where with drunkenness and laziness. He said he should have but one talk respecting the schools. "I have been in favour of it from the beginning. I always shall be. White people sometimes come to me to persuade me not to send my children to the missionaries. They say they will make them work too hard. I tell them that I was one of the first men to request the school. I requested it for the purpose of sending my children to it. The work is not hard upon the children. It is proportioned to their size." He says, when he tells them these things, they soon go off and leave him.

THE GYPSIES.

(Concluded from page 438.)

I could not so easily prevent the attendance of some of my friends on my last visit; but they were not to go with me, or to appear to belong to me: they were to come up as if passing by, while I should be engaged in my discourse.

These preliminary arrangements being made, I set out as on the preceding evening, taking with me my pocket Bible. Before, however, I had got out of the town, I was met by my dear G****, from B***: he had just come over, and had on the road passed the Gypsy encampment. He brought me the news of a fresh arrival; and

other party or family of Gypsies had just got to the ground, as he came up. These were also called Bosviles, and were what the other party termed their aunts. They had no sooner reached the spot, than they were informed of my expected visit: instantly their asses were unloaded, and their tents pitched: all was bustle and hurry to get ready by the time I came. Some of the females, I was told, were at their toilet; and all of them arraying themselves in their gala dresses.

I was much pleased, it may be supposed, to hear of these circumstances, as it gave me an unexpected opportunity of addressing a much larger congregation of these outcasts of society, and of knowing more of their disposition to the truth.

Before I had arrived at the camp, I was met by Captain Bosville and his friend; they came out to meet me, and to bid me welcome. I shook hands with them, asked them how they did, and talked of their relatives that had just come. They then conducted me to the camp. Here I was met by all my old friends, men, women, and children: they all gathered with welcome greetings around me. I was much struck with the pastoral simplicity, the civility, and etiquette of my reception. Never was a king received with a more hearty welcome, or with greater attention and respect. It certainly evidenced something of the paternal manners,—something of the customs which they had derived from the ancient usages of their forefathers.

I now dismounted my poney, and gave it, as before, to the care of one of the Bosviles. I was then introduced to the strangers, who had just arrived. On looking about me, I could easily discern that my coming was anticipated: the utmost order, cleanliness, and quiet prevailed throughout the camp; every thing appeared in its proper place, and every one appeared in their best attire. One of the young females had braided her long black hair, and very tastefully twisted it over her forehead. The aunts, however, were the most conspicuous; they were fine looking young females, with true Gypsy features, and dressed in the highest order of Gypsy fashion. One of them wore a loose dress of large printed cotton, with rolling collar, with deep flounce, and apron to match. The men too, I observed, were in their best trim; shaved, and clean, and neat. I hardly could have supposed a tribe of Gypsies capable of exhibiting such a picture of order, neatness, and respectability.

My arrangement of my congregation was much the same as on the preceding evening. The blue heavens formed the roof of our sanctuary, the green grass was our floor, the wide spreading oaks waved gently in the air; and the evening sun was reclining in the western sky; the lark was carolling his evening lay, and the thrush and the blackbird responding their songs in the wood. The God of nature, the God of glory, and the God of grace, was present. He could deign to meet the Patriarchs of old when worshipping amidst groves, and woods, and fields, and he in his mercy deigned to meet

with us. The promise of the Messiah made for us, for us was claimed.

The only alteration which I made, was in the seating before me on the tub occupied the last evening by the Captain's wife, the aged grandmother of the aunts, a feeble old woman bearing on her shoulders nearly a century of years. My congregation together could not have consisted of much less than thirty persons.

In commencing my discourse with them, I took out my little Bible from my pocket, and referred to the Bible I had given them the last evening. I said, as before I brought you the best of books; so now I come to tell you of the best of persons—the chief character spoken of in that book. My subject led me to speak of Christ in his birth, in his ministry, in his death and in his passion, in his grace and in his glory, in his second coming in the clouds of heaven to judge the world in righteousness. I spoke also of death, and of the immortality of the soul.

I had not proceeded far in my lecture before my congregation was augmented. Several farmers and passengers, some on horse back, others on foot, attracted by my voice and at the novelty of our pastoral devotion, came near us and listened to my discourse. At first the singularity of the thing provoked a smile; but soon the word gained access to their hearts, and the greatest seriousness was maintained; it might be strictly said that 'Those who come to laugh remained to pray.'

Before I concluded my address, I said it may seem to some of you singular, that a stranger should interest himself on your behalf in the way I have done; and it might be expected that I should give some reasons for so doing. My chief reason is a sense of duty; Gypsies have long been neglected, and left to perish in their sins; but Gypsies have souls equally precious as others, and of equal price in the sight of God. Who, I said, cares for the souls of Gypsies? Who uses means for their instruction in righteousness? Yet must it be equally our duty to care for them and endeavour their conversion and happiness, as to plan societies, obtain subscriptions, and send out Missionaries to the Heathen.

In conclusion, I again referred to the Holy Bible which I had given them; and again repeated the way to use it. After which, I said, 'Now we will conclude with prayer, as we did last evening.' Immediately the same female, who before brought the carpet and spread it for me to kneel upon, did me again the same civility; and we all kneeled down, and I offered up a solemn prayer for the salvation of these lost and perishing immortals. The greatest seriousness and awe rested upon the assembly. Surely the prayer was registered in Heaven, and shall, in time not far distant, be answered.—Come thou Messiah, come and reign; come take these heathens for thine inheritance, and the uttermost parts of the earth for thy possession.

I now proposed to take leave of my swarthy

flock ; but it was not without feelings of attachment on both sides. I had observed several of them much affected under my discourse, and now they manifested it more openly. As I shook hands with them, I said, ' You see I did not come among you to give you any money. I considered religious instruction of the most value, therefore I have endeavoured to impart it.' ' Sir' replied several, , we did not want your money, your instruction is better to us than money, and we thank you for coming.' The camp now resounded with ' Thank you, Sir, God bless you, Sir. Every countenance was animated, and every heart seemed to beat. The young branches of the family seemed to consider some great honor and blessing conferred upon them.

As I mounted my poney to come away, I observed one of the females, a fine young woman about twenty-five years of age, the same that brought the carpet from the package and spread it on the grass for me to kneel upon, to retire from the rest. She walked slowly near to the hedge, and appeared evidently much distressed. Her expressive eyes were lifted up to Heaven, while the big tears rolling down her cheeks were wiped away with her long black tresses. I thought here surely are some of the first fruits. Thus did the woman, who was a sinner, weep, and with her hair wipe away her tears from the feet of her Saviour. May those tears be as acceptable to God ; may the same Redeemer bid her go in peace !

NEW-HAVEN, DECEMBER 14.

SIERRA LEONE.

We have lately seen, in a foreign publication, an account of an Almanac for 1822, printed at Freetown, Sierra Leone. It is certainly indicative of the improving state of that colony, in whose prosperity, that of Africa is, in no small degree, involved. The publication to which we have referred, is stated to be a well printed pamphlet of about 70 pages, and in addition to the usual Monthly tables, contains lists of the Civil and Army Departments under the Government of Sierra Leone ; and much useful information relative to the vegetable productions of the colony, and the average price of Articles in the market of Freetown, with Nautical and Meteorological observations.

The Almanac contains Meteorological Tables, kept at Freetown, in the years 1793, 1819, and 1820, from which we give the following account of the state of the Thermometer.

" In 1793—highest 95, in March and April : medium, 83 : lowest 71, in May, June and September.

" In 1819—highest 87 in January : medium, 80½ : lowest 73½, in June and July.

" In 1820—highest 87, in February ; medium 81 ; lowest 75 in August."

In the year 1793, rain fell on 154 days, the quantity of which was 86.28 in. ; and during that year there were 52 Tornadoes. In the year 1819 there were 224 fair, 112 wet, and 29 cloudy days. The months of January, February, March and April, are almost entirely without rain, of which the greatest quantity appears, from an examination of the tables published for the years mentioned, to have fallen in the months of June, July, August and September.

It will be seen from the table giving the range of the thermometer, that only in one the years there mentioned, did it rise higher than 87°. The unhealthiness of the country must therefore, in a great degree, be occasioned by stagnant water, and the decay of vegetable matter ; and as improvements are made, it may be supposed that the inhabitants will be less subject to sickness.

The list of vegetable productions is quite large ; and it is stated, that "Cocoa, called 'Edo' in the West Indies, and 'Tenga' by the French, is a most nutritious and valuable vegetable, cultivated to a great extent in the mountains of Sierra Leone

"Almost all the culinary vegetables of Europe are annually cultivated by the inhabitants of the Peninsula, and can frequently be purchased of them at a moderate rate. Some Gentlemen have turned their attention to Horticulture and ornamental gardening. In the neighbourhood of Freetown, there are several Farms, which, from their state of cultivation, do great credit to the proprietors of them ; but, in the Mountain villages, the Reverend Superintendents have set the most laudable examples of useful Horticulture."

This Almanac, however, is far from being the only production of the press at Freetown. A Gazette has been printed there for a considerable time, and although the publication of it was suspended for a while, it has been revived under favourable auspices. A pamphlet has also appeared, entitled "Proceedings of the Fifth Anniversary of the Sierra Leone Auxiliary Bible Society," and a volume has been printed, containing the "Travels into the Baga and Soosoo Countries, during the year 1821, by Peter Lachlan, Esq. Assistant Staff Surgeon, and one of the Colonial Surgeons of Sierra Leone."

It surely must be gratifying to any benevolent mind, to look at the establishment at Sierra Leone, originally a monument of individual benevolence, although now subject to the control, and receiving the patronage of the

British government. In both a natural and moral point of view, it is an Oasis in the Desert. We have seen a print of Regent's Town, one of the villages of this colony, which in point of the interest it excited in our mind, yields to no other print which we have seen; the romantic appearance of the country, of the church, and of the houses of the natives, would gratify any beholder; and it is our intention to have it engraved for a future paper, when we shall furnish our readers with a short account, of the rise, progress and present state of the Colony.

RELIGIOUS BIOGRAPHY.

LIFE OF THE COUNTESS OF HUNTINGDON.

There are few persons whose experience has not led them to consider the hours occupied in reading the memoirs of pious persons, as among the most pleasing and profitable which they have spent. Example here comes in aid of precept, and exhibits the influence and worth of religious principle in a great variety of forms, and admirably calculated for the instruction and encouragement of every class of men. We are furnished with a record of the life of those, who while living were the epistle of Christ, 'known and read of all men, and whose memorial has descended for the profit of those, who, in the exercise of faith and of patience, are the "followers of them that inherit the promises."

The rich can see in the lives of some, that the possession of wealth so far from being a hindrance to growth in grace, gave the power of imparting to others, the richest of all treasures; and thus, we may reasonably believe, ministered to the personal religion of its possessors. The poor will find many examples of distinguished excellence, among those who in this life, were subject to more privations than themselves, who in respect to worldly prosperity, may be considered as having nothing, yet in a far higher sense be viewed as possessing all things. The history of good men is divine 'philosophy, teaching by example,' and while many lend to it a more ready ear than they would to a mere detail of abstract truths, the lessons given are more easily retained and more frequently referred to.

In many of the memoirs of pious men, we shall find abundant evidence of the value of such narratives. We shall find that the instances are not unfrequent, in which some account of a good man, and that of one too, who may have been dead for ages, has been blessed to the conversion of a reader, or incited him, if already pious, to greater diligence, and to more arduous labour in the service of Christ and his church. The Memoir of Brainerd by President Edwards, was one of those causes which procured for the service of religion in Pagan lands, the labours of Martyn. Thousands in

Hindustan heard from him, and numbers of them probably for the first time, the glorious truths of christianity; and he did not die, before preparing for the millions of Persia, a translation of that sacred word, which has already excited the inquiry, and will one day be blessed to the conversion of that people. His name will have the place it deserves in their history; and while they will dwell with delight upon the various stages of his progress, and upon the ample evidence of his magnanimity and disinterestedness, they will sometimes think of the man whom Martyn would have delighted to honour, and the memorial of whose life he was ever ready to confess had been to him a source of lasting benefit.

We have been led to make these few remarks by looking over a small volume, lately published at this office, entitled 'Biographical Sketches of the Lives of Thirty Eminently Pious Females.' This little publication is worthy of a place among works of this nature, as it will in the view of many young persons possess a peculiar interest. Parents will not readily find a present for their daughters, which will be more acceptable, or better calculated to promote their best interests, and those cannot be very solicitous for the welfare of their children, who would not take some pains to have them substitute the reading of this and similar works, in place of vain amusements.

As a specimen of the manner in which the work is written, we extract a part of the Life of the Countess of Huntingdon, the distinguished patroness of Whitfield.

This great peeress and great christian was the daughter of the Earl of Ferrers, was born Aug. 24, 1707, and was married June 3, 1728, to Theophilus, Earl of Huntingdon, both of which houses bear the royal arms of England, as descendants from her ancient monarchs.

When about nine years of age, the sight of a corpse about her own age, carried to the grave, engaged her to attend the funeral, and there the first impressions of deep seriousness about an eternal world laid hold upon her conscience, and with many tears she cried earnestly to God on the spot, that whenever he should be pleased to take her away, he would deliver her from all her fears, and give her a happy departure. She often afterwards visited the grave, and always preserved a lively sense of the affecting scene.

Though no clear views of divine truth had yet illuminated her mind, she frequently retired to her closet and poured out her heart to God; but a dangerous illness having soon after this brought her to the grave, God graciously sanctified the dispensation of his providence, in leading her to renounce every other hope, and ven-

ture for salvation wholly upon Jesus Christ; her disorder speedily took a favourable turn, and she was not only restored to perfect bodily health, but raised to a spiritual life, and determined to walk in newness of life.

The great change thus wrought on her ladyship became evident to all around her, by her open confession of that faith once delivered to the saints, and by her zealous support of the cause of God, amidst all the reproach with which it was attended.

To the noble circle in which she moved, such professions and conduct appeared wonderfully strange; but she had set her face as a flint, and refused to be ashamed of Christ and his cross. There were not wanting some, indeed, who, under pretended friendship, wished lord Huntingdon to interpose his authority; but though he differed from his lady in sentiment, he continued to manifest the same affection and respect, yet solicited she would oblige him by conversing with Bishop Benson on the subject, to which request she readily acquiesced.

The venerable Bishop accordingly came, but she pressed him so hard with articles and homilies, and so plainly and faithfully urged upon him the awful responsibility of his station under the great head of the church, that his temper was ruffled, and he rose up in haste to depart, bitterly lamenting that he had ever laid his hands on George Whitfield, to whom he imputed, though without cause, the change wrought in her ladyship. She called him back, saying, "my lord, mark my words—when you come upon your dying bed, that will be one of the few ordinations you will reflect upon with complacency." It deserves noticing, that the Bishop, on his dying bed, sent ten guineas to Mr. Whitfield, as a token of his favour and approbation, and begged to be remembered by him in his prayers.

Lady Huntingdon's heart was truly engaged to God, and she resolved, to her best ability, to lay herself out to do good. The poor around her were the natural objects of her bounty. These she relieved in their necessities, visited in sickness, and led them to their knees, praying with them and for them. The late Prince of Wales, father of his present Majesty, one day in court, asked a lady of fashion, Lady Charlotte E***, where my Lady Huntingdon was that she so seldom visited the circle. Lady Charlotte replied with a sneer, "I suppose praying with her beggars." The prince shook his head and said, "Lady Charlotte, when I am dying, I think I shall be happy to seize the skirt of Lady Huntingdon's mantle, to lift me up with her to heaven."

During Lord Huntingdon's life she warmly espoused the cause of God and truth; though her means were circumscribed, and her family engagements demanded much of her time and attention: but on the demise of her lord, she resolved to devote herself wholly to the service of Christ, and the souls redeemed by his blood; her zealous heart cordially embraced all whom she esteemed real christians, but in her own sentiment was Calvinistic; according to the literal sense of the articles of the Church of England, and with an intention of usefulness she opened her house in Park-street, for the preaching of the gospel; supposing, as a peeress of the realm, that she had an indisputable right to enjoy, as her family chaplains, those ministers of the church whom she patronized. On the week days her kitchen was filled with the poor, and on the Sabbath, the great and noble were invited to spend the evening in her drawing-room, where Messrs. Whitfield, Romaine, Jones, and others faithfully addressed to them all the words of this life, and were heard with apparently deep and serious attention.

The active spirit of Lady Huntingdon having produced some good among the people, induced her to erect a small chapel close to her house at Brighton, this was the first fruits of her great increase since which it has been enlarged a second, a third, and a fourth time. For the erection of this chapel Lady Huntingdon sold her jewels, which brought the sum of £693 15s.

O happy soul, that thou couldst treat,
The toys thy sex esteem so high;
Thou, when God's jewels are complete,
Shalt shine a diamond in the sky.

The success attending this first effort, encouraged greater. Bath, the resort of fashion, beheld an elegant and commodious place of worship raised by the same liberal hand. Bristol, Worcester, Swansea, Tunbridge-wells, and many other places, received the gospel by her means.

For the supply of these and other chapels, her ladyship first confined herself to ministers of the established church, many of whom accepted her invitation, and laboured in the places which she had opened; but her zeal enlarged with her success, and she multiplying her vast and commodious chapels, the ministers who had supplied for her ladyship were unequal to the task; and some were unwilling to move in so extensive a sphere, especially as it began to feel great opposition, and to be branded as irregular. In order, therefore, to provide proper persons for the work, she retired to

South Wales, and erected a chapel and college in the parish of Talgarth, in Brecknockshire, for training young men to the work of the ministry; this college was opened 1768. A singular circumstance which occurred the same year, rendered the opening of the college especially seasonable. Six young men had been expelled from the University of Oxford, for the heinous offence of singing, praying, and expounding the scriptures. Lady Huntingdon formed a nursery in the wilderness. The college was provided with able teachers, and soon filled with students, and from thence regular supplies were sent to the increasing congregations under her patronage.

Her ladyship still persevered, devising plans for the diffusion of the gospel, especially in places where Satan's seat was erected; hence the metropolis itself, that emporium of error and dissipation, was not forgotten by her benevolent and ardent mind. A large building in Spa-fields, called the Pantheon, had been erected for the purpose of entertaining parties of pleasure, especially on the Lord's day. The Rev. Herbert Jones, and William Taylor, two clergymen, engaged with others in taking the place for religious worship, and it was opened July 6, 1777, with a sermon from the former, from that truly appropriate text, Gen. xxviii. 19. "and he (Jacob) called the name of that place Bethel; but the name of that city was called Luz at the first." The house will contain more than 2000, and its local situation is highly favourable for catching stragglers and the curious: some of whom there found the Saviour. On account of a suit instituted by the rector of the parish, in the spiritual court (so called,) against the clergymen who officiated there, Lady Huntingdon took the chapel on her own hands, and some years after, not wearied in well-doing, purchased another large place in Whitechapel, which had been erected for a theatre, is capable of containing 5000 persons, and bears the name of Sion Chapel.

Though Lady Huntingdon devoted all her substance to the Gospel, yet it is very surprising how her income sufficed for the immensity of expense in which she involved herself, her jointure was but 1200*l* per annum, and only after the death of her son, a few years preceding her own, she received the addition of another 1000. But the Lord always brought her most honourably through her difficult engagements, and when her own money was exhausted, provided her with a supply which sometimes

came in a most unexpected way and manner.

Lady Huntingdon was rather above the middle size, her presence noble and commanding respect, her addresses very engaging, her intelligence acute, her diligence indefatigable, and the constant labour of her thought and correspondence inconceivable. But her most distinguishing excellency was, the fervent zeal which always burned in her bosom, to extend the gospel of God's grace; no disappointment could quench it, no labour slacken, no opposition discourage it, no progress of years abate it; but it flamed brightest and strongest in her latest moments.

In Nov. 1790, Lady Huntingdon broke a blood-vessel, which was the beginning of her last illness. On being asked by Lady Ann Erskine how she did, she replied, "I am well, all is well, well for ever! I see, wherever I turn my eyes, whether I live or die, nothing but victory!" As death drew nearer, though it was delayed for several months, she often repeated, with great emphasis, "the coming of the Lord draweth nigh! O Lady Ann, the coming of the Lord draweth nigh!" adding, "the thought fills my soul with joy unspeakable, whether I shall see his glory more abundantly appear, or whether it be an intimation of my own departure to him. On the very day of her death, she conversed about sending missionaries to Otaheite. She had often in her lifetime mentioned that from the first moment that God had set her soul at liberty, she had such a desire for the conversion of souls, that she compared herself to a ship in full sail before the wind, and that she was carried on by such a divine influence as was not easily to be described.

She appeared, during the tedious days and nights of pain and sickness, engaged in prayer, and filled with gratitude for the unutterable mercies she had experienced; saying, "I am encircled in the arms of love and mercy, I long to be at home; Oh, I long to be at home!"

Almost her last words were, "my work is done, I have nothing to do but go to my Father;" and repeatedly said: "I shall go to my Father this night." Her ladyship died at her house in Spafields, June 17, 1791, aged 84 years.

At her death she left her chapel to trustees and executors for the continuance of the same plan; not fewer, perhaps more than 100,000 persons have the gospel preached to them by these means.

The value of such an interesting life, as that which is here narrated, can never be

ascertained; with so contracted a purse, what wonders was she enabled to perform! She maintained the college at her sole expense, she erected chapels in most parts of the kingdom, and she supported ministers who were sent to preach in the various parts of the world.

REVIVAL OF RELIGION.

In compliance with the request contained in the following note, from two respectable ministers in the Methodist connection, we publish the statement with which they have furnished us.

To the Editor of the Religious Intelligencer.

SIR,—The following sketches of the late revival of Religion in Ellington, and of the Camp-meeting held there not long since, are extracted from letters written by several clergymen labouring in that section of country. An insertion of them in your paper will much oblige Yours, &c.

SAMUEL MERWIN,
SAMUEL LUCKEY.

New-Haven, Dec. 5, 1822.

The Rev. J. A. Merrill, presiding Elder of New-London district, and superintendent of the camp-meeting, writes as follows:—“The camp-meeting commenced Aug. 27, and concluded Sept. 2, 1822. During the continuance of which, the God of nature favoured us with pleasant and agreeable weather: nor was the God of grace less propitious. The divine presence was felt in our Israel. The awakenings were numerous. From the minutes of the Meeting now before me, it appears that there were sixty-six who dated their conversion at that time and place, and about fifty who professed to obtain the blessing of perfect love.

“A little previous to the camp-meeting, the work commenced in a part of the town of Ellington. A number belonged to that town obtained an evidence of the forgiveness of their sins on the camp-ground. And since that meeting, the work has been prosperous and glorious, especially in a neighbourhood, called Square Pond in Ellington; also in several adjoining towns.”

The Rev. Moses Fifield, stationed at Ellington, says, “The camp-meeting held in Ellington the latter part of August last, as far as I have been able to learn, has had a good and favourable effect in this quarter, not only on account of the number converted at the meeting, and since its close, but also in softening the prejudices of many who were formerly opposed to such meetings.”

The Rev. J. Ireson, of Pomfret, speaks of the meeting and its effects thus:—

“Truly it was a time of much good.

Many were awakened and brought to the knowledge of the truth; and the people of God were abundantly blessed, strengthened and edified.

“Its effects have been really glorious in many places, and especially in several of the neighbouring towns; and it is confidently believed special benefits will be seen in a blessed Eternity.”

The Rev. T. C. Pierce, of Springfield, writes to his friend as follows:—

“I would further state, that a large number of my brethren and hearers, and also many very respectable citizens of the town of Springfield of different religious sentiments, were present; (many of them during the whole time the meeting continued) and that they have the highest opinion of its being a very solemn, profitable and glorious meeting. It may be proper further to notice, that a number of my hearers professed to obtain a change of heart at that meeting, and after the trial of a number of months, they still give evidence of the change being genuine.”

A short account by the Rev. J. W. McKee, living near the place, states, that “the meeting was conducted with the most perfect harmony and decorum, and that signal displays of mercy crowned it with the awakening and conversion of many souls; and the effects have been interesting since, in the prosperity of the work of God in the vicinity, and the towns adjoining.”

SUPPORT OF THE MINISTRY.

Much has been justly said on the necessity of affording competent support to the ministers of the Gospel; and much has also been said against it, in some instances, no doubt, from mistaken views, and in some, to subserve the purposes of a sect. We have seen an annual letter from the BAPTIST CHURCH, in Salem, Mass. addressed to the Boston Baptist Association, which met in Boston, on the 17th of September last. In this letter, very just views are taken of this subject, and from it we make the following extracts.

Men are prone to run into extremes. As a denomination, we have not that systematic mode for the support of our preachers, which the gospel authorizes, and the present state of society in this country demands.

Paul's doctrine is admitted to be correct in every other concern of life, viz.: “That the labourer is worthy of his hire;” and why not strictly correct in this? Paul preached that doctrine faithfully, although his immediate necessities were small.—“Even so hath the Lord ordained, that they which preach the gospel should live of the gospel.” Ministers have an undoubted

right to a decent maintainance for themselves and families: "Nor ought they (says the excellent Scott,) who reap the spiritual benefit of the minister's labours, to yield a proportion of their temporal goods as if it were *an alms*, or a great favour conferred on him; for it is at least, as much his due as the soldier's or the labourer's wages." Many ministers are in indigent circumstances, and are so poorly supported that they are frequently burdened with debts; and, having large families, are under the necessity of seeking other employments, to the neglect of ministerial duties, and the acquisition of knowledge. Such things ought not to be among those who can do better. But, it may be asked, What shall be done? We answer *Recommend on all suitable occasions, a more systematic and liberal support of the preachers of the Gospel.* Let the sentiment echo through the denomination. Let the private brethren, as well as ministers, exert themselves in this matter. Much may be done by enforcing it on public occasions, as well as on social visits. Encourage those ministering brethren who are prominent members in the denomination, to use their influence in its favour, when travelling among those where the gospel is poorly supported:—and whether he abounds in wealth, or be as poor as Lazarus, let him proclaim the doctrine of Paul, that "the labourer is worthy of his hire, although some persons should cry, *hireling*."

SABBATH SCHOOLS IN PITTSBURGH, AND ITS VICINITY.

We have received the constitution, and the fourth annual report of the Pittsburgh Sabbath School Union. The intelligence communicated by the latter is highly gratifying, and in few parts of our country have more efficient measures been taken for promoting, in this way, the improvement of youth. During the last year there have been added to the Union, 8 schools, 72 teachers, and 500 scholars; and there are now in its connexion, 25 schools, 317 teachers, and about 2000 scholars. Of these schools, 10 are located in Pittsburgh, and the remainder in different parts of Alleghany County. The report observes:—

From a review of the operation of this Union, we are led to exclaim, surely the Lord hath done great things for us. Who would have thought in 1815, when the first of the schools, that form this Union, was commenced, that in so short a time there would be a Union of twenty-five schools, embracing so many different denominations of christians? Who, at that time, on viewing the streets of Pittsburgh on a Sabbath day, would have supposed that in a few years so many hundred children, instead of spending the day of the Lord

in idleness, would be taught in Sabbath schools, to fear the Lord and reverence his holy name? "Verily, the Lord's ways are not as our ways nor his thoughts as our thoughts." Although much has been done, much remains yet to do. There are many children in Pittsburgh and the vicinity, that never attend the Sabbath schools. To extend the operations of this Union much farther, will require increased exertions: and we would look to the Society for that assistance, which we need.

SUMMARY.

The Treasurer of the American Bible Society acknowledges the receipt of \$4620, 88, in the month of November. The issues from the depository during the same month were, Bibles, 4896; Testaments, 3607.

The Christian Watchman states that in the year 1773 there were 57 settled ministers in the county of Essex, three of whom are now living, viz. *Joseph Dana*, D. D. of Ipswich, *Manasseh Cutler*, LL. D. of Hamilton, and *Rev. Daniel Fuller*, of Gloucester. The number is now 67, an increase of only ten in 49 years. In Suffolk and Norfolk not one now remains, who was in the ministry at the first mentioned time. In Middlesex, *Henry Cummins*, D. D. of Billerica. In Worcester *Joseph Sumner*, D. D. of Shrewsbury, and *Rev. John Cushing* of Ashburnham—In the whole state of Maine but one, *Rev. Samuel Eaton*, of Harpswell. Of nearly 400 settled ministers in this state and Maine, in the year 1773, but seven remain as settled ministers of the same churches of which they were the pastors at that time.

The Treasurer of the A. B. C. F. M. acknowledges the receipt of \$4,408, 91 from October 13th, to Nov. 12th inclusive.

The agent of the New England Tract Society acknowledges the receipt of \$419, 49 from Oct. 10, Nov. 20, 1822.

After a Sermon preached in Park-street Meeting House, Boston, on the 24th ult. before the *Fatherless and Widows' Society*, by the *Rev. Sereno E. Dwight*, a collection amounting to \$242, 88, beside a gold ring, was taken up.

In the year 1812, a Theological Seminary was established by the Synod of Virginia, and until the death of the late Dr. Hoge, was under his care. Its operations were suspended at his death. The Synod of Virginia have now relinquished it to the Synod of Hanover, by whom the Seminary has been re-organized, and the *Rev. Dr.*

Rice, of Richmond, has been chosen Professor. The statement that this gentleman has accepted the Presidency of Nassau Hall, is incorrect. The Richmond Visitor states that he has been dangerously ill, and presumes he has not as yet formed a determination on the subject.

A Bible Society was formed in Cincinnati, Ohio, on the 28th of Oct. by members of several denominations, and entitled the Auxiliary Bible Society of Ross county.

A meeting of the Society for the Relief of the Insane, was held in Hartford on the 3d. instant; it was voted unanimously, that the Retreat of the Insane should be established in that city.

In the Mission College at Serampore, between 30 and 40 who are the children of converted parents, are receiving instruction; two students are members of the church, and four under serious impressions. The native sisters in the church at this place are about 60 in number, and hold prayer meetings from house to house. The prospects of the mission are favourable both in Calcutta and Serampore. Native preachers are uncommonly active.

In each of the following languages, viz. Sungscrit, Bengalee, Orisa, and Mahratta, the Bible forms five volumes, octavo.

The three following articles are taken from an English work entitled the Investigator.

London Orphan Asylum.—The 6th anniversary dinner of the friends and supporters of this institution, was held on Thursday, May 10, at the city of London Tavern; H. R. H. the Duke of Sussex in the chair, who entered at some length into the details of the institution. The principal object now was to raise £10,000 to commence the building, which it was estimated would cost £15,000. This building was to contain 300 children, of whom 200 were to be boys. There were at present in the establishment 110 children. The usual toasts were subsequently given; and previously to retiring, his royal highness announced that a subscription had been raised, in the course of the evening, to the amount of £1,470.

Advantages of Education.—Rev. Dr. Waugh, enlarging lately at a public Sunday school meeting on the blessings of education, and turning to his native country, Scotland, for proof, related to his auditors the following anecdote:—As a board-day, at the Penitentiary, at Mill-bank, the food of the prisoners was discussed, and it was proposed to give Scotch broth thrice a

week. Some of the governors were not aware what sort of soup the barley made, and desired to taste a specimen before they sanctioned the measure. One of the officers was accordingly directed to go to the wards, and bring a Scotch woman, competent to the culinary task, to perform it in the kitchen. After long delay, the board fancying the broth was being made all the while, the fellow returned and told their honours *that there was no Scotch woman in the house!*

French Clergy.—It is calculated that there are at present in France 2649 curates, 22,244 temporary curates, 5301 vicars, 4462 regular priests, 373 almoners of colleges and hospitals. The number of priests regularly officiating, including those who do not receive pay from the treasury, amounts to 36,185.—1361 French priests died in the year 1819: and in the same year there were 1401 ordinations. There are 106 female congregations, possessing altogether 1721 establishments, which contain 11,752 sisters. It is estimated that these charitable women administer relief to nearly 69,000 sick persons, and gratuitously instruct 63,000 persons.

The following 'last notices' are from the Missionary Herald for December.

Since the first part of this number went to the press, letters have been received from the missions at Bombay, Ceylon, and the Sandwich Islands. The latest date from the first of these missions, is August 5, 1822; from the second, is May 30; and from the third, is February 2.

Respecting the mission at Bombay we shall simply say, at this time, that a marriage between Mr. Garrett and Mrs. Newel, was solemnized on the 26th of March last.

The joint letter from Ceylon, still continues the interesting notices of souls brought, as is humbly hoped, from the darkness of nature, deepened into horrid gloom by the mists of pagan superstition, into the light of the Gospel. Some farther additions have been made to their little church; and it now contains 17 Malabars, three of whom, as we have stated in times past, are preachers of that Gospel, of which they themselves, but a little while since, were wholly ignorant. Two of the communicants, of different casts, have given the natives an opportunity to witness a Christian marriage among their own countrymen:—but of this, and of other occurrences, the details will be given in a future number.

POETRY.

From the National Gazette.

THE SUNDAY SCHOOL.

By W. B. Tappan.

I saw the outcast—An abandoned boy,
Whom wretchedness, debased, might call its
own—

His look was wan, and his sad sunken eye,
Mute pleader—told a bosom-harrowing tale—
For he was one, unknown to fostering care,
Which should have shielded and protected him
In childhood's dangerous hour. No father's
prayer,

In midnight orison, had ris'n ever,
Before the viewless throne, to fall again,
In blessings on the lad. No mother's tear
Had dropt in secret for the wand'rer. He,
Dejected, stood before me, and methought
Resembled much a flower, a ruined flower,
But lovely once, and might have bourgeon'd
gaily,

Had not adversity's dread simoom pass'd,
And blighted all its sweets. The buds of hope
Bloom'd on—but not for him. The morning sun
Shone gladly out—but all to him was dark.

His soul was in eclipse,—the energies
Of mind lay dormant, with'ring in their prime.
I look'd—but he had pass'd me;—He stole on
Despondingly, irresolute his pace,
As on forbidden ground. The world seem'd not
For him;—haply its frigid bloom were much,
To yield the sufferer, misery's sheltering grave.
I saw the outcast;—but to fancy's view
Methought a vision, fair and bright appeared.
So chang'd, I mus'd—but the intelligence
Darting in lustre from its mild full eye
Assur'd my throbbing heart, 'twas he indeed.
Gone was the sallow hue, the sombre cast
Of wretchedness, and in its stead, the glow
Of cheerfulness shone out. His parting lip
Disclos'd the smile, content delights to wear,
When peace within sits revelling. His step erect,
Told of a heart at peace. He walk'd in the beauty
Of reckless boyhood. Wondering, then I ask'd
The cause. He pointed meekly to a dome
Whose hallow portals tell the passenger
That the Eternal deigns to call it His,—
Known of all nations as the house of prayer.
Here, said the youth, while glistening drops be-
dew'd

His beauteous cheek,—here pity led my way;
And he that knew no father soon found One
Able and sure to save. And he whose tears
No Mother's hand had kindly wip'd away,
Found One who said, "Come! thou forsaken,
come

Into my bosom—Rest, poor wand'rer, here!"
He ceased—My full heart as I went my way,
Call'd down God's benison on the Sunday School.

ANECDOTE.

One of the most lamentable "signs of
the times" is a *partial* acquaintance with
divine truth. Men have fixed their atten-
tion on this heavenly object; but instead
of viewing her entirely, they dwell only on

the part that first catches the eye. This
so much excites their admiration, as to
keep them from surveying the beauty and
symetry of her whole form. Many of
the errors of the religious world have
sprung, not from a determination to oppose
the truth—not from an anxiety to oppose
certain parties or individuals—but from
neglecting to apply the mind to the differ-
ent views given by the sacred writers of the
same subject. To this may be attributed
the opposition made to what I may for once
be allowed to call *pure Calvinism*.

A minister, who was a stranger in the
neighbourhood, being engaged many years
ago to preach at an association, took an
opportunity of stating and illustrating some
peculiar sentiments which he held, and
which he said were by some supposed to
be derogatory from the doctrines of grace.
His hearers, who prided themselves on
their peculiar "soundness in the faith,"
were eager to express their gratitude to
the preacher for his sermon, and to wish
that Mr. Fuller, who had recently publish-
ed his "Gospel worthy of all acceptance,"
could have been present to hear a complete
refutation of his system. Guess, gentle read-
er, their surprise, when informed that the
preacher himself was the very ANDREW
FULLER of whose views they had formed
so mistaken an idea. B.

ORDINATION.

At a meeting of Orange Association in
Woodstock, Vt. on the 6th ult. Mr. Noah Em-
erson was ordained as evangelist. Introduc-
tory prayer by Rev. Nathaniel Lambert of
Lime, N. H. Sermon, by Rev. Luther Jewitt
of Newbury; consecrating prayer by Rev.
Samuel Goddard of Norwich; charge, by Rev.
Justin Parsons of Pittsfield; right hand of fel-
lowship, by Rev. Baxter Perry of Lime, N. H.
and the concluding prayer by Rev. John Whee-
ler of Windsor.

Longevity.—By a paragraph in a late New-
Hampshire Patriot, it appears that no less than
seventy-five persons have died within that state
since 1732, who had attained the remarkable
age of 100 years and upwards; of these one
reached 110, another 116, and a third 115
years.

It mentions the following persons yet living,
Mrs. Tryphena Stiles, of Somerworth; Mrs.
Mary Barnard of Amherst; Mrs. Baily, of
Chesterfield, each aged 101; Mrs. Sarah Kelly,
of New-Hampton, 103; and the venerable
Mr. Samuel Welsh, of Bow, in his 113th year.

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